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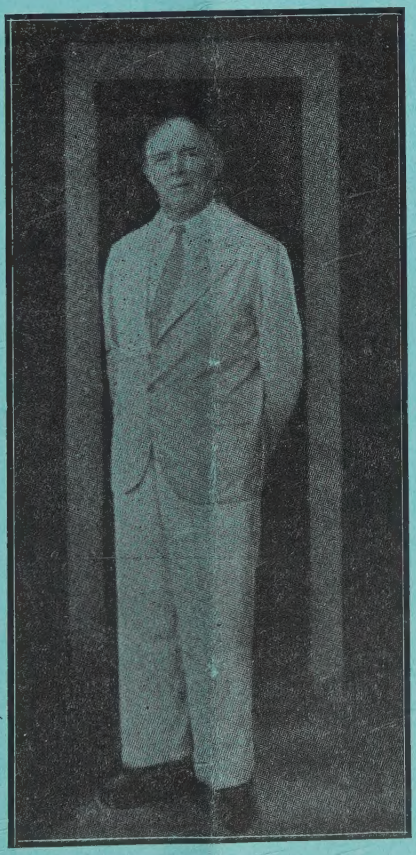
THE BURMA NEWS



Rev. L. W. Spring of Bassein
Awarded Silver K. I. H. Medal
on the Occasion of the King's Coronation.

IT PAYS TO ADVERTISE

Since I have been duly appointed by The Burma Baptist Missionary Conference as head of their Intelligence Department and Publicity Bureau, and having just now reached home, I feel I must begin to show my capabilities 'ere I am FIRED for " THAT NEW TYPE OF MISSIONARY!"

Dr. Howard— " None genuine without the signature "
Dr. Chaney— " Quality always tells "
Dr. Telford— " The smile that won't come off "
Mr. H. W. Smith— " The noiseless motor "
Mr. Fletcher— " Covers the Earth "
Mr. Andrus— " Look for De-Lux "
Mrs. Heptonstall— " By all preferred "
Mr. Weeks— " The autocrat of the breakfast table "
Miss Rich— " That schoolgirl complexion '
Mr. Jo. Smith— " It floats "
Mrs. Cady— " The shorts for sports "
Mr. Grigg— " The light that never fails "
Miss Taylor— " A skin you love to touch "
Dr. Gates— " Gets its favour from its flavour "
Mrs. Allen— " Non-such "
Dr. Grace Seagrave— " Babies love it "
Mr. R. Cummings— " Its clear "
Miss R. Anderson— " For the man who cares "
Mr. Sutton— " The only thing that does me good "
Mrs. Chartrand— " Have you a little fairy in your home? "
The Young Brothers— " Sunkist "
Miss Thomas— " Still undecided "
Mrs. Dyer— " A boon to fat women "
Rev. Buker— " Approved by Doctors "
Miss Craft— " Ever-ready "
Mr. Conrad— " The greatest Racket in the world "
Mrs. Chaney— " Ask your hostess "
The Smiths, D.O.— " All over the world "
Mrs. Johnson— " First in Burma "
Mr. Dyer— " The velvet grip "
Mr. H. O. Wyatt— " Its a mark of distinction "
Mr. & Mrs. Hobbs— " Hasn't scratched yet "
Mr. Condict— " Mild and yet they satisfy "
Mr. Strait— " Be kind to your chin "
Miss G. Anderson— " A tower of strength "
Mr. Phelan— " Burma's Best Paddy "
Mr. and Mrs. English— " I'se in town, honey! "
Dr. Buker— " We put the world to sleep "
The Bishop— " Robes for particular people "
Taunggyi— " Say it with flowers "
The Taunggyi Church— " The Instrument to the Immortals "
The Burma Baptist Missionary Conference— " As solid as the Rock of Gibraltar.

Florence T. Strait — " Its time to re-tire "

THE
BURMA NEWS

H. W. SMITH, *Editor.*
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Vol. L Rangoon, Burma, June, 1937 No. 6

Pictures of God's ways in Kengtung

Right now we are very much impressed by the privilege we are having in seeing fruit brought into the Kingdom. I am trying my best to portray the facts by words but there is much left unsaid. I am particularly interested this time because God has been pleased to bless the hospital and leper work to the bringing of souls to Him from those who are not lepers. Three pictures tell the story.

Here is Ai Ngo. When first he came to my attention people came asking if I would accept this man in the hospital. He had tried Shan medicine and was no better, he was surely dying but if I would take him and if he got well he and his wife would become Christians. This of course is a very unspiritual way of dickering about one's soul but it is the way the heathen mind thinks, it is the unconverted person's idea of our religion perhaps. On the other hand few are the Christians that one time or other have not vowed to do better if such and such a thing might happen. Personally I am always very much put out when people come to me in that way, but I would be more upset if I found people becoming Christians just so they could get into the hospital or get some of my material blessings, whereas in fact they knew nothing or cared nothing about Jesus. However problems like this are acute and decisions must be made. I told them as clearly as possible, that so far as becoming Christians is concerned that is for them to decide within their own hearts. The hospital is open to Christians and heathens alike. However the door is open for special work and I am not going to refuse to preach the Gospel even on this basis. The man is brought in. What a sketch, almost skin and bones, high fever, cough, in every way a very poor risk for life. Week after week he hangs between life and death. Finally the turning point is reached, the fever leaves, or nearly all of it. But now the man has so wasted his strength that he has lost his mind. He knows nothing and acts the fool for weeks. Slowly but surely he begins to improve in strength. At first he could not walk because of lying in bed so long his legs are drawn up and the knee joint could not be straightened. This meant several weeks of straightening by manual force. Oh, the pain that this involved, but it is the only way. Little by little, day by day, it becomes straighter. Again and again I have carried him

bodily back to his bed, treated him roughly in order that he would not expose himself and die of pneumonia. Abscesses developed under his jaw, operation was necessary, and yet he did not die. Through all this seige his wife would bring him food, some of his relatives would come and watch over him nights and during the worst of his madness. Finally he is able to walk, his voice which had been lost began to come back in a little squeak and after some three weeks of convalescence I let him go home. Before he went home I let him go to church. Several months have passed and last night, he and his wife came up for examination among 16 others for baptism. They both passed and to-day were baptized. The wife seems to understand better the step they are taking, but both know that Jesus is their personal Saviour, saving them from their sins and they want to follow Him all their lives.

Here is the next picture as I see it. In July, 1934, the leper colony was moved from the city of Kengtung, some four miles out. Within less than a mile of the colony is a rather large Shan village, Won Lun by name, which being interpreted may mean " the village of the moon." Much traffic between the leper colony and Won Lun has taken place. About the colony are fish ponds old and new. About the colony is firewood which serves the people of Won Lun and they also sell the same in Kengtung City. Difficulties were bound to arise during the first few years. Fortunately these have been few and most have been settled without hard feelings. The lepers poor in this world's goods have one thing which the surrounding villagers have not. Most of the lepers have Salvation through the Blood of Jesus Christ. Slowly the Gospel became known. As foretold in Scripture it was cursed and all those pertaining to it. However the promise in His Word that His Word will not return void, but will bear fruit continues to prove itself correct. An old man, a very very old man, so old he has forgotten his age we think, who says he is over 90 years of age (almost impossible in Shanland, much like 120 in America) was picked by the Holy Spirit to be the first witness from this village. For several months he asked for baptism, but I held off feeling he thought there were material things he wanted more than the spiritual. Finally, after showing evidence of being really in earnest, suffering persecution and showing a reasonable understanding of the step he was taking, I baptized him. This was the first outside fruits of the leper colony, in this place. Much work continued to be done. Our evangelist on hearing that people were interested came out at times and continued the good work. Here is the picture, an old man so old he sometimes seems foolish to the younger ones, sick in body (I surely expected him to die within six months) witnessing to those about him. Surely the weak things of this earth are being used of God.

Now comes another old man. This man has had a place in the village for sometime ago he was a headman of the village. He was displaced because he stole a buffalo and sold the same. He became a great drinker, then he became very much interested in Christianity. He wanted to be baptized, often he came to church with plenty of liquor inside of him. His relatives to harm him in the eyes of the Christians tempted him overly much with the liquor. They persecuted him terribly but the Spirit of God was working within him. As I speak of liquor I am sure our attitude would be far different if we but realized how not more than three generations ago in most of our churches, to drink a bit or more was not the worst thing that ever happened. However I assure you it is practically impossible to pass any examining comit-

tee out here if liquor is suspected as being imbibed even once in a while. It was a temptation that this old man had to meet. Along this same time adversity came to a second family. The family had not been in the village long, having been chased from other villages because the wife was supposed to be possessed of a devil. With continued adversity, the preaching of the lepers and their encouragment came to their special need. Now there were two families besides the old man whom I had baptized at the first, all these made an excellent opportunity for intensive work by our evangelist and others. Meetings were held in the houses, persecution followed and will continue.

We made a special day in tearing down the spirit altars, and calling these people definite communicants of our Christian fellowship. We did this to give them courage but yet not to baptise them before being more carefully instructed. The old man whose weakness was drink was not there. His son and relatives caused him so much trouble that he was discouraged and drunk I am afraid. For a few more months the Spirit did its work. The missionaries went to the Annual Missionary Conference. On return from this we heard that in Won Lun there are several people who want to become Christians.

On visiting Won Lun we are pleased and thankful to see that the Spirit is more powerful than expected. Not only is the old man back again with the interested but also his whole family. Those who prevented him at first are now pushing him to come forward and they also are coming with him. Still another household is also coming. Wonders of wonders, is the manifestation of God's power!

Still a third picture is before us—This has to do with the spreading of the seed in one of our outside leper colonies. In fact it is one of our smallest colonies. In this outside place there was a man and his son who had been Christians for some time, having been taught by our sister mission in China, the Presbyterians. He had for a time put aside his active Christian obligations and married a heathen woman. They came out of China and the son married a heathen woman in Kengtung State. On our journey there in October 1936, the wife of the father was baptized but the wife of the son refused to have anything to do with Christianity. She was going to leave her husband. Months went by, the son came to Kengtung and found work here. After a few months the wife followed him and to-day she was baptized.

Many times we are not privileged to see the fruits of work which it seems God has led us to do. To-day as we saw these people baptized, 20 Shans, none of whom were lepers, but many brought to the knowledge of Jesus through the agency of the lepers it seems that God has manifestly blessed us and the urge is ever before us to go on with more prayer and more consecration. To our knowledge it is the largest baptism of Shans in the city of Kengtung at one time that has so far occurred. Pray with us for even larger ingatherings.

The Buker Twins.

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Notice

Please friends, let us have reports of D. V. B. S.s held this past season from each and every field. Last year an even hundred were reported and we can only record the ones we know about. Don't be shy, *Henzada,* Karen and Burman. *Tavoy* likewise, also *Maubin* and many others. Send them in at once, and greatly facilitate the completion of the report.

H. K. Smith,
Box 100.

Mogok

Although our two weeks stay in Mogok was not the rest and recreation we had looked forward to (for Mr. Chaney was ill all the time we were there up to within three days of leaving) in the main point and particular reason for our going, it was a great success. The Lord graciously answered our prayers; first, for strength and health sufficient for the trip to Kyoukpon, and second, for a clear day on Sunday, May 16th.

In regard to the first, even a one day's jungle trip which includes one stage in a bus (and what a bus!) over a road that is no road at all, and another stage by pony on steep grades necessitates some degree of health which up to the day of the trip my husband had not had. And in regard to the second, could you have heard the terrific downpour on the tin roof of the cosy little "Parrott Bungalow" (where we were staying) on the day before that Sunday, and could have seen the all-day downpour on the day following, you would know how *we* regarded that one clear bright day in between.

Kyoukpon is a typical Lisu village near the crest of a mountain on top of which has been placed the new wooden chapel, the dedication of which was the occasion of our visit. It was interesting to learn that the first of the twelve houses of the village became Christian nine years ago. Now a thirteenth house has been added, recently built by a Lisu who has found a welcome and fellowship here with fellow Christians after having been driven out of his own village when he decided to follow our Master.

It was a congregation of fine sturdy looking people that filled the little room — about 120 men — women and rosy cheeked children. The most conspicious one of the last group was Patricia Hanna, — and none there happier than she, nor more at ease among them whether as a member of a circle on the floor enjoying delicious pork curry or listening to every word of the service and perfectly understanding at least two of the languages used.

Thra Roland, whom we last saw graduating from the English Seminary in March, has spent two months in the village and was master of ceremonies, leading the choir, introducing the speakers, and translating into Burmese (which is rather generally understood by the adults of the village) and after the benediction he put on an hour's concert of music which he had taught the young people. Not only can the Lisus sing (they sing naturally in parts as do the Karens) but there seemed no language barrier to vocal achievement, for the repertoire included songs in English, Burmese, Lisu, Indian, Japanese and African with two negro spirituals thrown in for good measure. And did those children enjoy it, their enthusiasm partly no doubt caught from Thra Roland who appears to have had a very enjoyable stay among these mountain people. Of course Miss Laura Johnson's Daily Vacation Bible School held in this village in April has helped greatly in the results we listened to.

The dedication sermon by Mr. Chaney stressed three points which we hope will be prophetic of this substantial new building, built entirely by the villagers themselves.

1st—it is to be a house of worship and prayer.

2nd—it is to be a house of instruction concerning God.

3rd—it is to be a house of co-operation in the work of God's Kingdom.

I doubt if any Fifth Avenue congregation dedicating its magnificent plant, its stained glass and melodious carillion, could feel a greater satisfaction and joy in achievement than did these simple people. Mr. Hanna has

been of great help to these spiritual children in his frequent visits and contacts with them and it is not difficult to understand his enthusiasm for Lisu work. It is a great pity that this responsive people cannot be more intensively evangelized by the A. B. M. but as Mr. Hanna says, " it is almost too much to expect when the mission is dropping its responsibilities for other long established work and stations, that it can consistently enter a new language field."

Mogok is as beautiful as reported and we have enjoyed our visit with the Hannas over the table twice a day at least. And to get this personal touch with the world's greatest source of the ruby and gem market is an experience I am glad we have not missed though we have waited our full twenty-seven years of mission service before having it.

Elsie N. Chaney.

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Publicity

The Reference Committee has asked me to take charge of the Publicity Committee for the present and I am to co-opt whom I choose. I shall be calling on you personally to help with pictures and short articles perhaps. But I am now calling upon you all to send me suggestions for the type of propaganda which you think the home churces will want and use.

One suggestion which commends itself, and can be easily worked is to use the Mailing Lists of various Burma missionaries which are in the head office in New York. Asking the Board to send out material to all on these lists will mean that many hundreds can be reached with no cost to the mission here for postage. The material used for such distribution will probably be small two page folders or " envelope stuffers," printed there.

I shall need to know how many of you *have* such NEWS Letters Mailing Lists with the Board, because if any large number of you do *not* have them, this method will not work as well as it should. And it may be that if you never have had such a list with the Board you would now like to send in one for use there for all publicity material sent from Burma to be passed on to your friends.

The missionaries of the Womans Board will need to have theirs passed through that Board I suppose. I do not know what the arrangment is; please tell me. The General Board has done this for many years and those of us who have tried it, find it a very easy way to keep in touch with a much larger circle of friends and acquaintances at home than we would ever have time to write to. Can we not use it now for Publicity work? And if you would send the lists in, would not the Womans Board do the same for us?

I would greatly appreciate answers to these questions;

1. Do you have a mailing list of home friends with the Board?
2. Would you like it used for distrubution of Publicity material?
3. Would you like a Burma edition of the same material printed here, for your personal distribution through your personal letters?
4. Would you like large numbers of short stories, etc., to use as " envelope stuffers " ?
5. What other methods for distribution can you suggest?

Next month I will tell you how many answers I receive. Thank you.

Elsie N. Chaney.

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Measured Burdens

No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourself so loaded, at least remember this: it is your doing, not God's. He begs you to leave the future to Him, and mind the present.

George Macdonald.

Dedication of Kyaukpon Chapel

We have been specially favoured this month by having Dr. and Mrs. Chaney with us for two weeks. Unfortunately, Dr. Chaney, overborne by the duties before, during, and after Conference, was not in his usual vigorous health when he arrived, and the rains seemed more abundant than usual at this time of the year, so that our friends were kept in quite a little of the time, and did not get all the walks and drives around Mogok that we had anticipated for them. However Mogok seemed to do Dr. Chaney a great deal of good, and his health improved to such an extent that the dedication of the new Lisu chapel near here was carried out as had been planned.

May sixteenth was the great day of rejoicing here, on which the Kyaukpon chapel was solemnly dedicated as a place of worship. Together with a number of Burmese friends of the Christian community here in Mogok, Dr. & Mrs. Chaney, Patty and myself, went up the mountain in a bus as far as such travel was practicable; then on by foot or pony to the village of Kyaukpon, which is about eight miles from Mogok. Here we were enthusiastically welcomed by the people of the village, and also a number of their Lisu friends, who had gathered from surrounding villages.

At the dedication service, the Lisu choir, having been specially trained by Saw Roland for several weeks past, rendered two anthems with great effect. The Lisu gift for song was never more evident than on this occasion. After the singing, came Dr. Chaney's dedicatory sermon, a powerful and stimulating exhortation, interpreted by Saw Roland. This sermon was so carefully thought out and so expressed, that the people could not fail to be helped to make the best use of this house of worship which has cost them so much in toil and money both.

There has been apparently a little misunderstanding in the minds of some friends in Lower Burma, with regard to this chapel. This is not the chapel for which funds have been solicited throughout Burma during several years past, by an independent worker near here. That chapel has not yet been started. The chapel which has just been dedicated, has been built during the past twelve-months or so, entirely by the efforts and at the expense of the Kyaukpon villagers, except that I was able to use a gift from a friend in America for the cost of corrugated metal sheets used for the roofing. This Kyaukpon chapel is a fairly large building, sufficient, with a little crowding, even for the extra large congregation which gathered for the dedicatory service. Especially noteworthy are the tables, chairs, and benches made for it by the Lisus themselves, On looking at this chapel and thinking of the immense amount of labour involved in felling and hauling the timber, squaring the posts, sawing the planks — all this done by hand — we may get some idea of the willingness of the people to give their efforts and time to the building of a suitable house of worship (Neh. 4:6).

To the best of my knowledge, no funds have been solicited throughout Burma for this chapel. The only financial help given outside Kyaukpon village, to my knowledge, is that spoken of above, concerning the cost of the roofing.

Dr. and Mrs. Chaney did us a great deal of good while they were here, by their companionship, their sympathetic understanding of some of our problems, by their advice and suggestions which we persuaded them to give us. It was with the greatest regret that we had to bid them "goodbye," as they started

off on the motor trip to Thabeitkyin, the river port for this place. They had a rather wild trip down to the river, but we must let them tell about that for themselves.

A. C. Hanna.

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Recompense

We are quite sure
That He will give them back — bright, pure and beautiful —
We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean — though heaven be fair —
To change the spirits entering there, that they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair. He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us — you and me — and be so glad
To meet us, that when most I would grow sad
I just begin to think about that gladness,
And the day
When they shall tell us all about the way
That they have learned to go —
Heaven's pathways show.
My lost, my own, and I
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that his heaven will be
Most glad, most tided through with joy for you and me,
And we have suffered most. God never made
Spirit for spirit, answering, shade for shade,
And placed them side by side —
So wrought in one, though separate, mystified —
And meant to break
The quivering threads between. When we shall wake,
I am quite sure, we will be very glad
That for a little while we were so sad.

— *George Klingle.*

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Toungoo—Burman

Of course we went to the Conference at Taunggyi. Nearly every one of our mission did. It was good to see the members from the far flung line there. We just lacked Cope to make it perfect. Of course we missed him, but he sent a good substitute.

Probably it was a history making Conference. One wonders what the reaction will be in ten years from now. Will we feel that we were swung to one extreme and begin to swing back as we have done so many times? We were in a tight place and likely acted in what we considered the best way under the circumstances. But we have put an impossible burden on the one whom we expect to care for the three great fields of Rangoon, Pyapon and Pegu. One man cannot do justice to one field alone, to say nothing of all three of them. Where will the irreducible minimum be? When we came to Burma in 1907 Thaton was supplied with a missionary, so was Zigon, Bhamo, Sagaing, Myingyan, Meiktila and Hsipaw. Sandoway had work for Burmans as the missionary was trained in Burmese and working for the Chins through Burmese. Now missionaries have been withdrawn from all these stations. And they have suffered for it. If not then we had better withdraw all our misionaries from all of our Burmese work,

for the stronger fields have been left with the missionaries whom they certainly need less than the weaker fields.

From Taunggyi we went to spend the remainder of our hot season with the Gibbens at Loilem. We were impressed with the amount of work they are doing for retired missionaries. D. V. B. S. work was being carried on. Workers were going out to the villages and returning to report their work. Daily there were visitors to the dispensary.

We returned home with the feeling that we had had a good vacation. Five Daily Vacation Bible Schools had been held with good results in many ways. One village seems to be opening up to us by the work of the school in their village. The teacher is most open and the headman is exceedingly receptive to the message which was preached. In one village in which we have baptized about a dozen as a result of former vacation schools we have further inquiries and some have expressed their determination to become Christians. We are thinking that now the time seems to be ripe for the organization of a church there.

We are delighted to learn that Mg. Kyaw Maung, a boy who finished Bixby school in 1934 and had gone to Judson High School had won the Cummings scholarship for highest marks in our Baptist high schools and was planning on going to college. He also won the Saw Kun Pa gold medal for highest aggregate marks in the Tenasserim Circle. Then added to that was the pleasure in knowing that Mg. Kyi who finished with us in 1936 and went to Judson had secured first place in his class, with 100 more credits than his nearest competitor. These boys have been real helps to us in D. V. B. S. work.

We had a most interesting class in our seventh standard this year. There seemed to be a real spirit of fellowship in the class such as we have never seen before. After the final meeting in the assembly room they were all dismissed to their class rooms and broke up from there. These boys and girls were in tears at the thought of separating and leaving the school. We were much affected by this spirit of love and friendship. If we can keep up such a spirit in the school we feel that the influence on the lives of these boys and girls is one well worth while.

Lewis B. Rogers.

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Arrivals

On June 1st, by S. S. *Chindwin,* Miss H. K. Hunt.

On June 8th, by *S. S. Karagola,* Mr. and Mrs. F. G. Dickason and three children.

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Free Literature

We have at the Press a considerable quantity of old Sunday School Lessons in Burmese, Pwo and Sgaw Karen; we also have old copies of the *Shepherd* and *Morning Star* in Sgaw Karen. We shall be pleased to supply these free to any missionary who can make use of them and who is willing to pay freight from Rangoon.

A. B. M. Press.

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Kutkai Kachins

During the last six weeks we have baptized about 150 people. This is the largest number of baptisms during such short period that I ever can remember. New families are also continually being added to our number. Our pastors and evangelists are thus aglow with interest.

We have now twenty-three pupils in our Bible Training School. We have them divided into two classes and four of us are doing our best to train these coming leaders. One of our pupils is the son of Săra Zau Tu in Sinlum Kaba. This boy will take this course first and then continue in the Divinity School at Insein as he has had High school

training. We also trust that he some day will be able to take over the responsibilities of this school.

Our monthly Kachin paper the "Kachin News" is doing well. We have about 1,000 subscribers. The Paper is being sent all over whereever there are Kachins. The paper is entirely self-supporting. Beginning this month this paper will come out in a new dress and we hope this is going to further stimulate the interest and increase the number of subscribers.

Gustaf A. Sword.

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Concerning the Cover Picture on May "News"

Daughters of Miss Macomber's converts

"Miss Macomber entered the service of the Board in the Autumn of 1830 as a school teacher among the Ojibawa Indians in Michagan; .....She first became connected with the Karen Mission in 1836...." Her death occurred on April 16, 1840.

S. M. Osgood,
Missionary Magazine for 1840.

"On the 20th December, 1836, she was left alone in the midst of as unpromising a people as one can well find. When the moment of separation came, the thought of being left without a friend, in the midst of a drunken people, and even in the house of a man completely besotted with ardent spirits, at a distance of thirty miles or more from civilized society, with scarcely a sufficient knowledge of the language to make her wants known — was too much for the delicate feelings of a female to endure, and she could only give vent to the emotions of her heart by a flood of tears. She soon recovered her self possession, and resolved to cast herself upon the merciful protection of her heavenly Father, and pursue what seemed to her the path of duty." Thus Francis Mason quotes from Osgood's letter adding the following: "Who that is acquainted with the Pwos, would believe, that in twenty-three days after that, one of these besotted people would give such satisfactory evidence of conversion, as to be admitted to baptism. Yet such was the fact; and in eleven days afterwards six more were baptized. That these were no prematurely admitted into the church we have the best evidence from the fact, that three of the number are useful assistants to this day.

"To some remark that I made in relation to her instrumentality she replied with great emphasis, 'Brother Mason, say it was the work of prayer — all the work of prayer.' I verily believe it was; but it was that kind of prayer that led her to use every possible effort to induce men to turn to God. While I was there she gave me no rest. Now she would lead me off in one direction, and then in another; every house had to be visited.....Sometimes the success of a missionary may be attributed to the efforts of his Native assistants, but it were doing Sister Macomber a great injustice to attribute her success to that cause.

When I feel discouraged with the stupidity and indifference of the people, and think that they have got no conscience to be reached, I recur first to Brainerd and his Indians, and next to sister Macomber and her Pows."

Francis Mason,1843.
in *Baptist Missionary Magazine.*

Thus it will be seen that the Pwo Karen Centennial Celebration held last March at Dong Yan, Moulmein, occurred exactly 100 years after Miss Macomber entered upon work for the Pwo Karens at Dong Yan and approximately at the season of the first ingathering.

E. T. Fletcher.

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